

# Church Universal.

## CHURCH CALENDAR.

**TRINITY SUNDAY.**  
Gospel, St. Matt. xxviii. 1-20. The disciples are commissioned to preach. Sunday, May 25—St. Gregory VII. P. C.  
Monday, May 26—St. Philip Neri. C. Tuesday, May 27—St. Magdalen of Pazzi. V.  
Wednesday, May 28—St. Germain. B. C.  
Thursday, May 29—Corpus Christi. Friday, May 30—St. Felix. P. C. Saturday, May 31—St. Andrew. Mer. C. V.

## "Whither Goest Thou?"

At St. Mary's of the Assumption.  
Sermon by Rev. W. F. Morrissey.  
Park City, May 21.

There was a large attendance at the exercises at St. Mary's of the Assumption on last Sunday. Masses at 8 o'clock and 10 were celebrated by Rev. Father Morrissey of the Cathedral, Salt Lake City. A large number received holy communion at the 8 o'clock mass. At the 10 o'clock mass Father Morrissey delivered an eloquent and highly appreciated sermon. Rev. Father is a fluent speaker, who uses exceedingly choice language, conveying his ideas in such a manner as to hold the attention of his hearers throughout. A large congregation, in the evening, listened to an eloquent and beautiful sermon by the above named speaker, who took for his text, "I am that I am, and none of you asketh me: Whither goest thou?"

The sermon delivered at the 10 o'clock mass is as follows: "Because I have spoken these things to you, sorrow hath filled your heart." Words taken from the gospel of St. John. The apostles and the disciples loved their Divine Master and when he loved to them in this day's gospel, the near approach of his departure from amongst them, they were sorely afflicted with sorrow. "Because I have spoken these things to you, sorrow hath filled your heart." The affliction which the apostles experienced at this announcement of their Divine Master's departure, that their love of him was too human; for it was not altogether his interests as much as their own they had in view. Our blessed Saviour reproached them for this, kindly, however, and at the same time he affords us an occasion to examine the nature of the love which should have been his. A certain holy religious says "nothing is more simple than love, and still it contains three acts in the unity of its movement, namely, preference, devotion and unity." Man, my dear brethren, however vast his heart, may be cannot attach himself to everything with the same ardor. Surrounded by objects, which in different degrees have the impress of beauty, he shall and shades of difference in the attractions which hold him. Very often we cannot give a reason for our preference; but what is certain is that we have our preferences, and that love begins in us at the first moment the selection of the object is made. At the first moment when we make our entrance into the life of affections we naturally love those whose age or studies or position are similar to our own, and still our heart has already made its preference. It is most without knowing it a choice is quickly made of one who shall be for us more than fellow student; he shall be our friend, the confidant of our sorrows and our joys, of our fears and our hopes; his memory shall not be effaced, but shall remain with us during our whole life. Linger on our entrance into the world, a thousand objects armed with all the attractions which seduce and captivate come to knock at the door of our heart and to ask for our preference. Jesus, on his part with his cross in one hand and his gospel in the other calls us by the voice of conscience and by the voice of his church, by all that he has done for us and by his titles to our love and gratitude. We must make our choice. On this choice our earthly future depends and also our eternal destiny. If the heart of man always inclines towards the most worthy object of its choice, surely our preference shall not be doubtful. But what better for the most lovable than the Savior? But unfortunately instead of permitting ourselves to be guided by reason and by faith we allow ourselves to be influenced by the passions and we choose blindly, shall we be fortunate enough to be proof against such influence? Christ and salvation on the one side, and the world and perdition on the other, shall we choose? Let us choose Christ and secure our eternal happiness, but love my dear brethren, is not satisfied by the mere act of choice. It demands devotion from the one chosen. It is to prefer one before all others; but to be devoted is to prefer the object of devotion even to yourself. Devotion is the love of the object loved, and whoever does not go thus far does not love. We find this condition in all the affections in which virtue mingles with the love of the object loved. It is that which inspires the mother bending day and night over the cradle of her child. It is that which fills the heart of the soldier and prompts him to face death boldly for his country. It is that which strengthens the martyr against the threats of tyrants and gives him the greatest solace in his punishments. These are the traits of love which the world, all corrupted as it is, recognizes and admires. And if love has not had at all times an opportunity to manifest itself by noble sacrifices it constantly shows by lesser sacrifices that it carries within it the germs which make it as strong as death. Is it thus, my brethren, that you have loved? After having chosen us from all eternity and made us the children of predestination, he has called us to his adorable light. He has devoted himself to us, and as a proof of it he vowed himself to death and to an ignominy more frightful than death, to redeem our souls and to open heaven for us. Hence St. Paul says: "For he has loved us and delivered himself for us." And thus it is that all the saints loved, and thus it is that all the saints loved, by responding to his devotion with their own devotion. Listen to St. Paul: "What shall separate us from the charity of Christ? Shall tribulation, suffering, hunger or thirst? Shall danger, persecution or the sword? But we are stronger than all these things, for the sake of him who has loved us. I am certain that neither life nor death nor things present nor things to come nor any creature can separate us from the charity of God, which is in Christ our Lord."

## THE HOLY SACRIFICE OF THE MASS.

The mass is a work to which the salvation of the world is attached.—St. Oden, Abbot of Cluny.

It is to the mass that the earth owes its preservation—without this sacrifice it would long ago have been annihilated on account of the sins of men.—Timothy of Jerusalem.

Every time that the Lord is immolated on his altars he confers no less favor on the world than when he gave it in becoming man.—St. Bonaventure.

The sacrifice of the altar, being but the application and the renewal of the sacrifice of the cross, a mass is, in regard to the well-being and salvation of men, as efficacious as the sacrifice of Calvary.—St. Thomas Aquinas.

A mass is worth just as much as the death of Christ on the cross.—St. John Chrysostom.

Should anyone die on the day on which he has piously assisted at mass, without being able to receive the sacraments, he is considered to have received them, provided he had at his death contrition for his sins.—St. Augustine.

He who hears mass in the state of grace, for a greater reason, the priest who celebrates in piety, merits more than if he went on a pilgrimage all the way to the world, and gave all his possessions to the poor.—St. Bernard.

Without doubt God will grant us all that we ask of him during the mass, and very often he grants us more than we ask for.—St. Jerome.

The sacrifice of the mass is so excellent that nothing created can give us an adequate idea of it. Add together all the merits of the incomparable Mary, the mother of the Saviour, all the sufferings of the Martyrs, all the austerities of the Anchorets, all the purity of the Virgins, all the virtues of the Confessors, in a word, all the merits of the Saints who were, who are, or who will be, from the beginning of the world to the consummation of ages; then join to all these merits about the altar of the mass, and you will find that the merits of the mass are still more perfect than ours, and still you cannot have the exact idea of the value of one mass. A mass in value is infinitely beyond all these, and never can there be a comparison between the finite and the infinite. Reason itself is not slow in comprehending this. All the honors, all the homages which all actual and possible creatures can give to God, even though they should be incalculably more perfect than the ones we have, but finite value, whereas the honor given to God from mass is infinite. Faith proclaims all this, and there can be no question on this matter. The sacrifice, considered in itself, is of infinite value. Beyond the conception of the highest angel in heaven:

Hence there is no action that is more dear to God than the holy mass; none that renders him so much glory; that disarms so efficaciously his wrath; that obtains more successfully his favors; that is more comforting to the church on earth, or more comforting to the souls in purgatory, or gives more joy to the church triumphant in heaven.

And the fruits of the holy mass are simply innumerable. Those especially mentioned in the "Sayings of Saints" above will suffice to give you a fair idea of them.

Always then hear mass when an opportunity is given you, not only on a Sunday, but also on other days, even though the church be far away, and the weather somewhat unpleasant, and make it a point to be in time. And, when attending, avoid all willful distractions and sinful behavior, such as laughing, talking, gazing about, disturbing others. Comply with the ceremonies, and do it reverently; when called to stand erectly, kneel devoutly, or sit decently. Always remember that while mass is going on, you are present at the same spectacle that the Jews witnessed when Christ was crucified on Calvary; then mass will be for you a strong means of salvation.

Without Thee, Lord, things be not what they be. Nor have they been, when compared with Thee. In having all things, and not Thee, what have I? Not having Thee, what have my labors got? Let me enjoy but Thee, what further crave I? And having Thee alone, what have I not?

Behold what St. Paul thought and spoke as well as he. Can we hurry the same defiance to every creature? Let us consult our own heart and then answer. There still remains, my dear brethren, the third act which crowns the marvelous drama, and in which our soul is at once the theatre and the actress. After we have chosen the object of our preference, and after we have given ourselves in faith to devotion, there still remains something to be done. Union is necessary. This is the end and the limit of love in the heart of God and in the heart of the

## Christian. Not content with having

chosen us as his well beloved creatures, with having given us grace, life, heaven and happiness by the complete sacrifice of himself, Jesus has wished to unite himself to us in the closest manner. And what has he done to accomplish this? Marvellous, indeed, was the love of God for his creatures! He began by uniting himself to our miserable nature; he became man as one of us. He loved our lowly condition, dwelt with us and to find his dearest in remaining with us. But this sojourn was necessarily transitory; this union of the Word in the Incarnation was his union with human nature in general. The heart of Jesus wished more; and he has done more. He has instituted the Holy Eucharist, and thereby has found the secret of nearness to his presence among men whom he has loved so much. He has wished to give himself and to unite himself to each one of us. What exercise a love on the part of our divine Lord towards us, and how can we be sufficiently grateful! If, my dear brethren, we have Jesus truly, it is not enough to have chosen him for our friend and king; it is not enough to be prepared for entire devotion and even to immolate ourselves for him. We should earnestly aspire to be united to him in the same desire and the same wishes. We should regard the things of the world—the pleasures and its sorrows—as he regarded them. It is necessary that we should love and desire what he loved and desired. What union could ever exist between two hearts whose sentiments and affections are quite contrary? But because it is the Holy Eucharist that the union with Jesus is closest and most intimate, it is necessary that we should be most anxious to be nourished by it; indifference towards our divine Lord in this adorable sacrament would testify our want of love for him. For, how can we think that we love Jesus, while we have so little desire to be united to him? Christ, my dear brethren, who chose his apostles from the most abject of men, as the world would consider it, has chosen us for his children when we were so unworthy; he has devoted himself to our salvation, in spite of the abuse we have made of his grace. He desires to be united to us, and to raise us to the most intimate union with himself. Let us wish also to take him for our only inheritance, to sacrifice ourselves for him, and to remain always faithful to him, and to unite ourselves often with him in the sacrament of his love, we shall merit to be eternally united with him in the kingdom of his glory. Amen.

Protestant Belief in Purgatory. Catholic writers have often noticed the tendency of Protestant minds to a belief in such a future state as Catholic faith holds purgatory to be. The most advanced thinkers in the Anglican church now regard purgatory as an article of belief in the ritualistic communion, and prayers for the souls of the departed are one of the features of the high church development in England which has most deeply stirred the resentment of the Unitarians. This phase of Anglican thought development has not made as marked strides in this country as in England, but the doctrine, founded on the Bible and taught by an inflexible church, has something in it which appeals to the hearts of men. This has often been remarked by Catholic writers and others who are in a position to observe how condescendingly the Anglican church looks upon the souls of departed friends and to find consolation in such prayers.

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## Latest Irish News. Dublin Weekly Freeman, May 11

The struggle on the De Freyne and Murphy estates is being carried on with as much vigor as ever. On Friday last Mr. J. P. Farrell, M. P., arrived from London and relieved Mr. W. J. Duffy, M. P., who has been doing most excellent work amongst the tenants for several months past. Mr. Farrell's experience since his arrival on the estate has been to find the tenants in a state of revolt. No tenant would walk or drive to a person who he spoke to without having two, and sometimes ten, policemen in attendance. The officiousness of these "guards" of the peace is not confined to watching Mr. Farrell's movements. They pay constant visits to the tenants, urging them to pay their rents, and pointing out to them the dangers of eviction, etc. Despite these and other forms of seduction tried on them, the vast body of the tenants are as firm as a rock.

At Frenchpark coercion court on Wednesday, Michael Rafferty, Thomas Mahon and John McCormack were each sentenced to fourteen days imprisonment for non-payment of rent. A charge of unlawful assembly at Fairmount on Dec. 26.

On Sunday last Mr. J. P. Farrell, M. P., drove out to Fairmount and addressed the congregation after last mass. There were twenty-four policemen and a special constable present. Several private meetings were afterwards held.

The tenants on the Murphy estate have received notice that their agent will attend at Ballinaderreen on the 15th of May for the usual receipt of rents.

On Thursday, at a very early hour, a number of bailiffs arrived at Abbeyville, near Newcastle West. Immediately the lot holders and other tenants on the Ellis estate, against whom civil bill decrees had been obtained, were apprised of the unexpected visit by some early observer, with the result that every precaution to render any effort at execution anything but an easy task was resorted to, and all such effects rendered invisible in a few minutes. The bailiffs, however, posted a large number of eviction notices on the doors of the tenants, and police barred at the police barracks before they could enter the estate. A few minutes later, a large number of bailiffs were seen at the tenants' registered letters. No attempt was made to realize any of the decrees. A good deal of property was taken away from the estate when the bailiffs' visit was announced.

At the quarterly meeting of the Cavan county council, Mr. P. McManus, chairman, presiding on the motion of Mr. Lynch, seconded by Mr. Kenna, the following resolution was adopted unanimously: "That we, the county council of Cavan, make this the first opportunity of protesting in the strongest possible manner against the uncalled for action of the government in proclaiming this county, one of the most peaceable in Ireland, as a district of lawlessness, and in the course of the proceedings, the county council of Cavan, in the course of the proceedings,